CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

Vol. II. BOSTON, FRIDAY EVENING, JANUARY 10, 1823. No. 22

Religious.

UNITARIAN CONTROVERSY IN KENTUCKY.

In our last we commenced publishing an article from the Unitarian Miscellany, entitled "Unitarian Controversy in Kentucky." Our readers will recollect that the last part of the extract of last week consisted of the letter of a very candid Trinitarian gentleman to his friend in relation to the sermon of the Rev. Mr. Eastin at the funeral of the late Gov. Garrard. The remaining part of the article, which we are now about to give, begins with some remarks upon the above-named letter by the editor of the paper in which it was published. In these remarks, says the Miscellany, we shall not fail to perceive the genuine spirit of orthodoxy.

"The writer seems to have felt the greatest veneration for the preacher, in consequence of his age, his venerable appearance, his solemn manner, and his splendid talents; while he pitied him most sincerely on account of his errors. He thinks this venerable old man was candid and honest. But before we admit this to be the fact, we must retrace him to that period of his life when he embraced those Arian sentiments. Then, in all probability, it will be found that his departure from the doctrines of the bible originated in pride and self-conceit, for which he was given up to error. As the subject of his discourse was death, of course he would be solemn and impressive. But what will solemnity and impressiveness avail if there be no vital instruction given? A Hindoo may be solemn and impressive, but no light is communicated. So may an Arian, and what light does he communicate to his attentive audience?—None that is scriptural or spiritual; his thin sermons being made up with a kind of deistical morality, and palmed upon his audience under the covert of Christianity. Although we may respect the persons of men on account of their age, gravity, talents, &c. we never ought to be disposed to bear with their errors; no, not for an hour."

Mr. Eastin feeling himself aggrieved by these illiberal and presumptuous remarks, and deeming it a duty to vindicate himself against such calumnies, wrote to the editor in the following terms.

"I am one of those persons who have been so long accustomed to the pressure of burdens, and *harsh sentences, that they* have almost become habitual to me. Yet sometimes I can hardly refrain from complaint. I will not undertake to say what the editor of a paper purporting to be a religious one should do, or how he far has a right to indulge his own feelings. But this I may say with safety, that no man in the sight of God has any right to slander his neighbour with impunity, nor bring against him so high a charge as 'pride and self-conceit,' on probability, and that too, when the evidence before him, in relation to the party accused, was, that 'his morals for nearly half a century had been altogether irreproachable.'

"If the charge which you have brought against me, of departing from the doctrines of the bible, and being given up to error should be a mistake on your part, you ought to retract.

"It is said of bishop Horsley that he 'declared the moral good of Unitarians to be sin.'—Perhaps the same temper and feeling in yourself have caused you to think that the solemnity and impressiveness of the discourse referred to in your paper should be compared to that of a *Hindoo*, and the thin sermons, as you have been pleased to call them, made up of nothing better than 'deistical morality.' Have you considered what an encomium you have passed on deism, when you call the best moral discourse, for such it was in the estimation of your informant, 'deistical morality.'

"I will suggest to you whether it would be prudent to spurn from the christian system such a man as the writer of the letter has described, though an 'Arian.' The celebrated Dr. Lardner was what you would term a Socinian, and yet he laid the ground work by which the deists have been staggered ever since his day, in which the christian world have rejoiced until now, and which their opponents have never been able to refute. Indeed, sir, whenever Christianity has been assailed, no men have rallied round her standard with more firmness and zeal, nor repelled the shafts of her adversaries with more success than Unitarians. And yet, according to you, their ardour, zeal, forcible arguments, &c. are no better than those of a Hindoo! But I forbear. It is my wish to 'live down slander, and of foes to make friends'"

In another communication Mr. Eastin refers particularly to the first letter above quoted, which drew forth the editor's remarks.

"I cannot but admire that spirit of candour and tenderness, christian forbearance and sympathy which marks the style of your correspondent. These are feelings which ought to be highly appreciated, and every respect should be paid to so amiable a disposition as is manifested in this letter. I could wish to relieve the writer's anxiety, so far as it relates to myself, for there can be no doubt that I am the trembling old man described in his letter. I cannot but feel a degree of deep and lasting regret on my part that such a writer should so far have mistaken me as to suppose my discourse wholly of a moral nature, and that I considered instruction the only object of of our Saviour's mission into the world. Yet let it not be forgotten that Christ was a teacher sent from God (John iii. 2) and the instruction which he gave was of the utmost importance to mankind. I am pleased with the sympathy and pity which the writer expresses in his regret that such a man should be heterodox in his views of the Saviour. Yet, if with Paul, (1 Tim. ii. 5) to believe in one God, and one mediator between God and men, the man Christ Jesus, is in the estimation of my fellow Christians heterodox I wish to live and die heterodox, because I rely on Moses and the prophets, Christ and his apostles, more than on ancient fathers, creeds, confessions, disciplines, councils, and doctrines of men. At any rate, heterodoxy is only departing from the received opinions of religion, and bible religion pleases me best, as the sure foundation on which to rely or build my hopes of heaven.

"The writer of the letter has misunderstood me when he says I 'spoke of instruction as the only object of the Saviour's coming into the world.' It is my real and candid opinion that Christ and him crucified are the theme and substance of the whole New Testament, and constantly referred to in the Old, as the substance of things hoped for, and the only ground, through the mercy of God, by which a sinner can hope for salvation. If I said any thing on the day referred to, or on any other day, contrary to the doctrine of the cross of Christ, I pray the writer of the letter to impute it to the 'misgivings of age, decayed memory,' or any other cause, rather than the want of love and respect to that doctrine which makes Christ and him crucified the only possible way of access to God, 'for the sinners of our race."

"I would briefly call the writer's recollection to what was said on that day, of Christ's dying for all men, that he might restore all to life in the resurrection, and that now our resurrection is secured. In this sense, at least, all will agree that he 'died for all,' and that in consequence of his dying for all, the gospel is preached to every creature, that whosoever believeth in him shall not perish, but have everlasting life through his name; that the sin and consequent condemnation of the world were because they did not believe in Christ, the son of the living God. Yet I must be allowed to put such an explanation on these doctrines as will agree with the analogy of the bible, by comparing scripture with scripture, and secure, as far as I am able, from the imputation of contradiction and absurdity, the moral and christian piety for which I that day contended. This I think is not done, when we say Christ's death was a satisfaction to law and justice, appeased the wrath of God as the sinner's substitute, or made him more placable to our race. But I view the whole as of divine appointment. God ordained this as the only way in which he will accept of repentant sinners, pardon and justify them through faith in the blood of Christ, sanctify and dispose them to holiness of life here, and ultimately bring them to eternal felicity, all of which is God's free gift, and not by purchase or bargain between the Father and the Son.

"Though we differ about the divinity of the person of Christ, yet we do not differ about the divinity of his mission, which was truly divine. I am apprized that some people will say, 'if Christ be not a divine person (the meaning of which is well understood,) he shall be no Saviour for them. Merciful God! I am willing to accept any Saviour thou hast anointed, rely on what thou hast said, and trust thy promised grace in thine own appointed way; yea, 'and glory in it more than aught heaven has beside to give.' Hast thou not said 'this is my beloved Son, hear ye him'? I do, my God, and believe him too. And when I hear his voice do I not hear thee speaking through him?—And when I receive him do I not receive that God who sent him? And when I rely on him do I not rely on thee, who hath made him strong in thine own strength? And if I perish at the feet of Jesus shall I not perish at the footstool of that throne of mercy which thou hast erected? When I feebly attempt to preach Jesus Christ and him crucified, am I not preaching him whom thou hast sent? Him to whom thou hast given the spirit without measure, whom thou upholdest, and whom thou helpest? This sacred doctrine, 'Christ crucified,' can alone soothe the sorrowing heart, and wipe the mourner's tear. May I feel that humility and self-abasement which shall never 'assume the lordly look, or the proud boaster's seat.'

"In closing these remarks to the writer of the letter under consideration, I cannot well refrain from acknowledging that I feel a warm sensation of gratitude for the strong wish he has so finely expressed, that the 'old man, trembling under a prodigious weight of years, may yet experience an interest in the covenant of redemption through Jesus Christ.' While it is obvious to him that I am an 'old man,' I have some reason to believe that he is relatively a young one, and from the only evidence I have to judge by, namely, his letter, I hope and believe a Christian. For his satisfaction, permit me to state that I have cherished a humble hope of an interest in that redemption for fifty-four years. No man can feel a greater interest in not being deceived than I myself do. I would only ask the writer of the letter to examine with impartiality the sentiments of Unitarians, and I think they will be considered by him in a more favourable light, or viewed with less fear and dread.

"As to his calling me an Arian, either low or high, I hope he will cease to do so, which name I utterly discard. But if I must be distinguished from the rest of my fellow Christians by a name, call me unitarian, because I believe in the unity of the Godhead, in the person of the Father only, and deny a trinity of persons in God, in any sense whatever, and believe Jesus Christ to be the son of God, and not the God whose Son he is."

We have only to add that these truly evangelical letters, expressive of a most amiable temper and sincere piety, were not published by the editor to whom they were sent, and who gave publicity to the charges against Mr. Eastin. They were not to his liking or purpose. He refused to publish them, but at the same time had the disingenuousness to remark on their contents, and that too in a manner which, for the credit of orthodoxy and the Christian name, we decline to repeat. Nor is this of much consequence.—Our aim will be answered if our readers derive the edification which we think they will, from the above statements and reflections of the venerable divine, who rejoices in his declining years that he has so long known the efficacy and consolations of the Unitarian faith.

From the Baltimore Unitarian Miscellany.

ETERNITY OF GOD.

We receive such repeated intimations of decay in the world through which we are passing; decline and change and loss follow decline and change and loss in such rapid succession, that we can almost catch the sound of universal wasting, and hear the work of desolation going on busily around us. "The mountain falling cometh to nought, and the rock is removed out of his place. The waters wear the stones, the things which grow out of the dust of the earth are washed away, and the hope of man is destroyed." Conscious of our own instability, we look about for something to rest on, but we look in vain. The heavens and the earth had a beginning, and they will have an end. The face of the world is changing, daily and hourly. All animated things grow old and die. The rocks crumble, the trees fall, the leaves fade, and the grass withers. The clouds are flying, and the waters are flowing away from us.

The firmest works of man, too, are gradually giving way; the ivy clings to the mouldering tower, the brier hangs out from the shattered window, and the wall-flower springs from the disjointed stones. The founders of these perishable works have shared the same fate long ago. If we look back to the days of our ancestors, to the men as well as the dwellings of former times, they become immediately associated in our imaginations, and only make the feelings of instability stronger and deeper than before. In the spacious domes, which once held our fathers, the serpent hisses, and the wild bird screams. The halls, which once were crowded with all that taste and science and labour could procure, which resounded with melody and were lighted up with beauty, are buried by their own ruins, mocked by their own desolation. The voice of merriment, and of wailing, the steps of the busy and the idle have ceased in the deserted courts, and the weeds choke the entrances, and the long grass waves upon the hearth-stone. The works of art, the forming hand, the tombs, the very ashes they contained, are all gone.

While we thus walk among the ruins of the past, a sad feeling of insecurity comes over us, and that feeling is by no means diminished when we arrive at home. If we turn to our friends, we can hardly speak to them before they bid us farewel. We see them for a few moments, and in a few moments more their countenances are changed, and they are sent away. It matters not how near and dear they are. The ties which bind us together are never too close to be parted, or too strong to be broken. Tears were never known to move the king of terrors, neither is it enough that we are compelled to surrender one, or two, or many of those we love, for though the price is so great, we buy no favour with it, and our hold on those who remain is as slight as ever. The shadows all elude our grasp, and follow one another down the valley. We gain no confidence then, no feeling of security by turning to our cotemporaries and kindred. We know that the forms which are breathing around us, are as short-lived and fleeting as those were, which have been dust for centuries. The sensation of vanity, uncertainty, and ruin, is equally as strong, whether we muse on what has long been prostrate, or gaze on what is falling now, or will fall so soon.

If every thing which comes under our notice has endured for so short a time, and in so short a time will be no more, we cannot say that we receive the least assurance by thinking on ourselves. When they, on whose fate we have been meditating, were engaged in the active scenes of life, as full of health and hope as we are now, what were we? We had no knowledge, no consciousness, no being; there was not a single thing in the wide universe which knew us. And after the same interval shall have elapsed, which now divides their days from ours, what shall we be? What they are now. When a few more friends have left, a few more hopes deceived, and a few more changes mocked us, "we shall be brought to the grave, and shall remain in the tomb, the clods of the valley shall be sweet unto us, and every man shall follow us, as there are innumerable before us." All power will have forsaken the strongest, and the loftiest will be laid low, and every eye will be closed, and every voice hushed, and every heart will have ceased its beating. And when we have gone ourselves, even our memories will not stay behind us long. A few of the near and dear will bear our likeness in their bosoms, till they too have arrived at the end of their journey, and entered the dark dwelling of unconsciousness. In the thoughts of others we shall live only till the last sound of the bell, which informs them of our departure, has ceased to vibrate in their ears. A stone, perhaps, may tell some wanderer where we lie, when we came here, and when we went away, but even that will soon refuse to bear us record; "time's effacing fingers" will be busy on its surface, and at length will wear it smooth, and then the stone itself will sink, or crumble, and the wanderer of another age will pass, without a single call upon his sympathy, over our unheeded graves.

Is there nothing to counteract the sinking of the heart, which must be the effect of observations like these? Is there no substance among all these shadows? If all who live and breathe around us are the creatures of yesterday, and destined to see destruction to-morrow; if the same condition is our own, and the same sentence is written against us; if the solid forms of inanimate nature and laborious art are fading and falling; if we look in vain for durability to the very roots of the mountains, where shall we turn, and on what can we rely? Can no support be offered, can no source of confidence be named? Oh yes! there is one being to whom we can look with a perfect conviction of finding that security which nothing about us can take away. To this being we can lift up our souls, and on him we may rest them, exclaiming, in the language of the monarch of Israel, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God." "Of old hast thou laid the foundations of the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt endure, yea, all of them shall wax old like a garment, as a vesture shalt thou change them, and they shall be changed, but thou art the same, and thy years shall have no end."

The eternity of God is a subject of contemplation, which, at the same time that it overwhelms us with astonishment and awe, affords us an immoveable ground of confidence in the midst of a changing world. All things which surround us, all these dying, mouldering inhabitants of time, must have had a Creator, for the plain reason, that they could not have created themselves And their Creator must have existed from all eternity, for the plain reason that the first cause must necessarily be uncaused. As we cannot suppose a beginning without a cause of existence, that which is the canse of all existence must be self-existent, and could have had no beginning. And as it had no beginning, so also, as it is beyond the reach of all influence and control, as it is independent and almighty, it will have no end.

Here, then, is a support, which will never fail; here is a foundation which can never be moved—the everlasting Creator of countless worlds, "the high and lofty One that inhabiteth eternity." What a sublime conception; *He inhabits eternity*, occupies this inconceivable duration, pervades and fills throughout this boundless dwelling. Ages on ages, before even the dust of which we are formed was created, HE had existed in infinite majesty, and ages on ages will roll away after we have all returned to the dust whence we were taken, and still HE will exist in infinite majesty, living in the eternity of his own nature, reigning in the plenitude of his own omnipotence, forever sending forth the word, which forms, supports and governs all things, commanding new created light to shine on new created worlds, and raising up new created generations to inhabit them.

The contemplation of this glorious attribute of God is fitted to excite in our minds the most animating and consoling reflections. Standing, as we are, amid the ruins of time, and the wrecks of mortality, where every thing about us is created and dependent, proceeding from nothing, and hastening to destruction, we rejoice that something is presented to our view which has stood from everlasting, and will remain forever. When we have looked on the pleasures of life, and they have vanished away; when we have looked on the works of nature, and perceived that they were changing; on the monuments of art, and seen that they would not stand; on our friends, and they have fled while we were gazing; on ourselves, and felt that we were as fleeting as they; when we have looked on every object to which we could turn our anxious eyes, and they have all told us that

they could give us no hope nor support, because they were so feeble themselves; we can look to the throne of God; change and decay have never reached it; the revolutions of ages have never moved it; the waves of an eternity have been rushing past it, but it has remained unshaken; the waves of another eternity are rushing toward it, but it is fixed, and can never be disturbed.

And blessed be God, who has assured us by a revelation from himself, that the throne of eternity is likewise a throne of mercy and love;—who has permitted and invited us to repose ourselves and our hopes on that which alone is everlasting and unchangeable. We shall shortly finish our allotted time on earth, even if it should be unusually prolonged. We shall leave behind us all which is now familiar and beloved, and a world of other days and other men will be entirely ignorant that once we lived.—But the same unalterable Being will still preside over the universe, through all its changes, and from his remembrance we shall never be blotted. We can never be where he is not, nor where he sees and loves and upholds us not.—He is our Father and our God forever. He takes us from earth that he may lead us to heaven, that he may refine our nature from all its principles of corruption, share with us his own immortality, admit us to his everlasting habitation, and crown us with his eternity.

F. G.

CHRISTIAN REGISTER.

BOSTON, FRIDAY, JANUARY 10, 1823.

BAPTIST ASSOCIATION.

A friend has politely favoured us with the "Minutes" of a meeting of ministers and delegates, called the "*Dublin Baptist Association.*" These "Minutes" give an account of a meeting held at Swanzey, N. H. in Oct. 1821, and also of one held at Winchendon, Mass. in Sept. 1822. At these Annual Meetings the several churches belonging to the association are represented by their minister and one or two respectable lay members. The object of the meetings is to communicate information respecting the state of their respective churches, to quicken each others' zeal in religious duties and acts of benevolence, and to concentrate their efforts for promoting the prosperity of their churches. At these meetings "Messengers" are chosen to attend the meetings of other Associations. Two letters, called a "Corresponding" and a "Circular" letter, written by persons appointed for the purpose at a previous annual meeting, are produced and approved at the annual meetings. The Corresponding letter is addressed to the Associations with which the particular association is connected, and the Circular is addressed to the different churches of which the association is composed.

In the Corresponding letter of 1821, are the following remarks in relation to Education Societies.

"In regard to education societies we have but little to say. But were we to express our feelings with a frankness becoming the children of God, we should declare that our apprehensions are real, whether well founded or not, that great facilities in procuring an education will, in process of time, in spite of the care of the churches, draw into the ministry an host of indolent and selfish men. * * * * *

If there be men among you who desire the office of a bishop, and who possess an aptness to teach, aid them, if their circumstances require it, in the acquisition of needed learning, cherish their laudable thirst for literature, and let them see that you rejoice in their mental improvement; but guard this department of your charity with a peculiar vigilance, and see that it is judiciously appropriated.

The Corresponding letter for 1822, is, we think, a little tinctured with what are sometimes called "orthodox alarms." The exhortation begins thus:

"1st. *Hold fast the form of sound words.*

"This we say, not because we think there is any special laxity in your religious creed; but because we know you are exposed to very powerful temptation in this world of sorrow.—Great are the exertions made the present day to tarnish the glory of eternal truth, to exhibit delusive notions in attractive charms, and to propagate a theology which corresponds with the feelings of the carnal mind. To resist with holy decision these enchantments upon the honours of Immanuel, is but a reasonable expression of christian love. If the doctrine of our dear Redeemer is not received and retained in the strongest affections of the soul, we give no decisive evidence that we are his disciples. It is evidently among the greatest misnomers which have been current in the learned world, that men should bear the name of Christians while they oppose the religion of Christ. If then you have been taught by the light of divine inspiration that the mode of divine subsistence is incomprehensible, that the nature of God is perfectly holy, that sinful man is an apostate rebel, that his pardon and justification are procured by the righteousness and atonement of Christ, that his renovation is effected wholly by the sovereign agency of the holy spirit, &c.; * * * then we entreat you to defend those truths with a firmness worthy the soldiers of the cross."

As we know not to what class of men the charge, in the first part of the paragraph is intended to apply, of "propagating a theology which corresponds with the feelings of the carnal mind." &c. we shall attempt no notice of it. We join most heartily with them in exhorting every christian believer "to resist with holy decision [all] enchantments upon the honours of Immanuel." It would be painful to us to believe, with the writer of this letter, that there are many who bear the name of Christians, who are at the same time opposing the religion of Christ; and we cannot but suspect, from the style of the latter part of the paragraph we have quoted, that the opposition, which the writer so much deprecates, is nothing more than the natural and honest objection of an unbiassed and upright mind to the false systems of religion, which are so laboriously and perseveringly inculcated by pretended orthodox leaders. If any thing else than this is the subject of complaint—if there are really any who deride and despise the religion of Christ, while they are called by his name, we would join most sincerely with our Baptist brethren, in our prayers and exertions for their conversion. At the same time we must be permitted to express our serious conviction that this desirable purpose is never to be effected, but only defeated by inculcating such doctrines as are found in the latter part of the paragraph above quoted, which teach in so direct and unqualified a manner that we are entirely passive in the great business of our conversion. This, if any thing, is the "theology which corresponds with the feeling of the carnal mind." It is a sweet and desirable thing to a corrupt and vitiated mind to be told that its renovation, if ever effected, will be purely by the sovereign act of God. It soothes and calms the mind under the reproaches of conscience; for whatever you may tell such a man of the guilt of remaining impenitent, he has too much common sense to fear any evil consequences of neglecting what he had no power to perform. The principle being once rooted in his mind that his happiness or misery depends on the primeval decree of Heaven, he will laugh and mock (and who can deny that he does it with good reason too) at all your calls to repentance, and all your admonitions to "flee from the wrath to come."—He fears no wrath, so long as, whatever he does, he is only fulfilling the decrees of Heaven; and he loves his pleasures too well to be wheedled out of them by any exhortations to moral obedience, self-denial, and purity, so long as he remembers the previously established doctrine that none of these things will either hasten his conversion, or recommend him to the favour of God.

This seems to us the plain and true import of what the paragraph alluded to teaches; and yet we cannot believe that our brethren from whom it comes would knowingly and intentionally recommend a doctrine of so immoral tendency. They do not view it in the light that we do, or they would shudder at the thought of its possible and probable influence on the character and happiness of their fellow beings. When we tell them, then, with all the sincerity and solemnity with which it becomes accountable and dying men to speak on subjects which involve their salvation—when, I say, with this state of mind we tell them, that divesting ourselves as far as possible of all prejudice, we still view such doctrines as the fatal instruments of the delusion and ruin of multitudes of immortal beings, why will they not listen to us as speaking, not in the language of captious criticism, but of christian faithfulness? This, assuredly, is the temper in which we speak. We trust there are some minds, (we hope there are many) sufficiently candid to believe us. May they not pass it over as the fruit of a distempered imagination, till they have bestowed upon it the serious and solemn attention it deserves.

BANGOR THEOLOGICAL SEMINARY.

This Institution was incorporated by the Legislature of Mass. in 1814, and in 1816 went into operation at Hampden, on Penobscot river. In 1819, it was removed and permanently located at Bangor.

The object of the Institution seems to be to prepare young men for the ministry with less expense of time and money than would be required to educate them in a regular collegiate course. The projectors of the Institution profess not to undervalue a thorough education; but think that more good will be done by the number of men which a given sum will partially educate at this Institution, than would be done by the number that would be more perfectly educated by the same sum elsewhere.

The Institution is under the immediate care of a Professor of Theology, and a Professor of Classical Literature. The term for regular education is four years. The two first years are more particularly, though not exclusively devoted to classical studies, the two last more particularly to the study of theology. The number of young men who have finished their course of studies here is twelve. The whole number of the present members is twenty-seven. It is scarcely necessary to state that this is a Calvinistic Institution, and lends all its influence to the support of what we call modern orthodoxy. It is an Institution which will probably hereafter exert a very considerable influence on the religious character of the eastern part of Maine, and will undoubtedly give its own peculiar cast and colouring to the theological views of a large portion of the inhabitants of that region. The young men enter there, for the most part, with their religious opinions fixed, and from the particular character of the instructions they receive, and the limited extent of their studies, it is hardly to be expected that their views should become sufficiently enlarged to enable them to rise above the influence of early prejudice, and of party names, and to inquire with that candour and fairness which is essential to the acquisition of truth.—This we think a great evil; and though it may be in some degree balanced by the good that may result from their ministrations, yet it should never be lost sight of, but should be continually dwelt upon, and presented to view till endeavours are made to remedy it by the establishment of an enlarged and liberal course of studies. The spirit of exclusion and censoriousness, which almost uniformly results from an education of the above description, is much to be deprecated, as it soon infuses itself into the whole community with which such men come in contact, and operates, as it were, like a moral poison on the public mind. The indulgence of such a temper is a gross immorality, inasmuch as it is a direct violation of the first law of Christianity—the law of love; and where soever, and in whomsoever it appears, it is our duty to expostulate with them with all the earnestness of which we are capable, and with true christian faithfulness to spread fully before them the afflicting consequences of such lamentable departures from the morality of the gospel.

These remarks have not arisen from any thing we know unfavourable to the character of any individual at this Institution, (for we know nothing of any of its members) but from the apprehension, which our past experience, in similar instances, teaches us there is just reason to entertain of the unhappy results of such an education as above described, and especially when obtained under circumstances not only unfavourable to the cultivation of the enlarged and generous spirit of the gospel, but so liable to nourish a spirit essentially the reverse. We sincerely hope that the result will prove our fears to have been groundless, and that the pupils of that institution will prove no less distinguished for general propriety of deportment, and for generosity and catholicism towards those who differ from them, than they are for the warmth of their zeal in promoting what they thing to be the cause of religion.

OBITUARY.

The following very modest, and most just tribute to the memory of one of the best of women, is inserted with cheerfulness, particularly as we are able, from personal knowledge, to bear testimony to its freedom from all exaggeration. It is not dictated by the partiality of relationship, but is the disinterested offering of the leading members of the society of which she was so bright an ornament.

Died in Cambridgeport on Monday, Dec. 30, Mrs. DEBORAH FOXCROFT GANNETT.

The deceased was born in Shelburne, N. Scotia, and was the daughter of Mr. White, an officer in the army. She was directly descended from Peregrine White, the first white male child born in New-England.

She was a woman, who possessed as many virtues in the aggregate, and virtues too of that very kind, which served to make her happy in herself and useful to others, as any person within our acquaintance. In saying so much, we know that strangers may accuse us of friendly exaggeration—we know it is common to say of a deceased friend more than justice would allow; but we know also, that what we have stated of Mrs. Gannett, will be attested and confirmed by the large number, who were blessed with her acquaintance. We have known her for eight years, and her life, during that time, has been one continued, unremitted act of goodness and piety. She always appeared to be actuated by religious principle, consequently her conduct was consistent with itself and consonant to the Divine precepts. As a clergyman's wife more was expected of her, than of other ladies, or at least, there were more to watch her conduct and depend upon her example; and we appeal with confidence to the members of our parish, at the head of which her virtues as well as her situation placed her, if ever we looked for more in any one, or were in any one ever less disappointed.

Her religion was of a remarkably practical kind. We never heard her disputing about dogmas or doctrines, therefore never heard her presumptuously criminating and slandering those who differed from her. If it be true, that some believe no person of the *liberal* sect of Christians, to be in reality a christian, we can only lament that they did not know the deceased, in order to be convinced of their erroneous opinion. Prudence was a distinguishing trait in her character; it enabled her to draw around her as the centre of attraction all hearts; with her we never expected to hear of our neighbours' faults in their absence, nor dreaded in turn an exhibition of our weaknesses, when we should be absent. We can say with confidence, we never heard any one accuse her of rudeness or detraction. She was always serious and grave in her manners, yet uniformly cheerful and interesting and improving in her conversation. She was an example of economy and industry, and domestic felicity. We have mentioned one kind of her christian charity, and we would not on any account omit the other—her alms-giving. Though no town can boast of better provision for the poor than ours, yet instances of want will often occur, which need not come within the cognizance of the board of overseers—of such instances, she was a constant and liberal overseer; giving to the sick, consolation, food and raiment, and assisting those, who could only partially support themselves by their own labour. She was a woman of much fortitude, but not of that kind, which can witness distress without pity, and refuse the supplications of poverty without compunction. The needy, themselves, will testify to the fact. On the day of her decease, when all hoped for her recovery, a poor widow, to use her own language, said "she knew not what she should do, were Mrs. G. to die, as her family had been chiefly supported by her for several months past"—and were we to go among the poor for further testimony, we should find but few who have not been recipients of her benevolence. It is said, Count Rumford, on inquiring the reason of a noise under his window a short time before his decease, was pleased to learn it was the prayers of the poor of the parish, who had assembled there to supplicate for his recovery. Mrs. G. though she did not hear the voices, might have known that the hearts of widows and orphans, and the poor, generally, which she had made glad by her munificence, were then sorrowing and supplicating for her restoration.

Mrs. G. possessed an uncommonly amiable disposition. During our long and intimate acquaintance, we have been surprised as well as pleased to see her temper so seldom ruffled. And all these virtues were not occasionally practised in accordance with caprice, or put on as a garment with which to attract public admiration—they were constantly practised in private as well as public. She appeared to have planned and to be perfecting her character, with as much nicety and order, and with as few disagreements of parts, as a skilful architect would design and erect a temporal edifice.

You will have anticipated our saying that she died lamented by all. God, in his mercy forbid, that we should ever love any better, or weep for any, more. On the day of her burial, all the stores in the street (many of which do not belong to members of Mr. Gannett's society) were closed from 1 o'clock, P. M. till after the funeral services were closed.

Such virtues and such admiration could not exempt her from death, but rather made her better prepared for it. Mrs. G. had been confined to her chamber but a few days, and the fears of her friends were subsiding, when her disease assumed a more alarming feature. On the evening of her decease, she complained of a pressure in her throat, which in a short time was removed. In less than an hour she renewed the complaint, and requested her husband to raise her head—he did—she said, "raise me higher, I cannot breathe," and while doing it, she ceased to breathe, and her soul received that sublime exaltation which her piety deserved, by taking the

"Upward flight,
If ever soul ascended."

Death is always a mystery, and often a terror; of it we know but one thing—that "it is appointed unto all men once to die," but how and when and where, we cannot tell; whether in the embrace of our friends, after a long and weakening disease, or whether we shall be cut off in the midst of health, when we least expect it, and when our friends appear least willing to part with us, is uncertain and unknown to us.—In less time than we can articulate the words—life—death—both states are actually experienced by many. It is difficult too to realize the loss of our friends—the more we think of them and try to believe them actually gone, the farther we are from believing their death—we cannot think of them without imagining them present, and active, with their usual countenances and voices—it is by seeing their places vacant, by missing their assistance, that we find and realize the separation.

To the friends of the deceased, the loss is irretrievable, as an amiable companion, and luminous example. To her connexions we will not attempt to offer consolation—they may have it by reflecting upon what she was and what she is—they may have it from that high source which is inexhaustible, and unceasing.—We have said that to some, death was a terror; but Mrs. G. had not sufficient warning to be alarmed by its near approach, and had she been apprised of it, to her it could have brought no fear or misgiving confidence. For to one who could look back upon such a life as she had passed—who could reflect upon her acts of religious devotion—who could reflect, that she had performed the duties of daughter, wife, mother and friend with religious scruple and with unexceptionable approbation—who could reflect that the naked had gone away clothed, the hungry fed, the feeble refreshed, the mourner consoled, that the sick had been visited and assisted—who could be assured that she was beloved by all, and by all would be sincerely mourned—to such an one, so far as the future is concerned, it must even be "sweet to die."

The following lines are from an unknown correspondent. Though there seems to us an unhappy obscurity in some parts, yet as they are intended, and as a whole are adapted to increase our respect for a character so worthy of imitation, we have thought it expedient to insert them.

LINES

In memory of MRS. GANNETT, *wife of the Rev. Thomas B. Gannett, of Cambridgeport.*

A holier tear ne'er fell on woman's shrine,
Where goodness, worth, and envied sweetness rest,
Than bathes her urn, who seem'd on earth divine,
Till wisdom bore her to a sphere more blest.

Grief leaves one pearl on beauty's wither'd gem,
And counterfeits lamenting o'er the wise;
But there's a poignant touch, ne'er felt by them,
When virtue's unassuming fav'rite dies.

Kind spirit! mem'ry still thy precept reads—
To seek some grace where frailty blots a name,
Still for the fall'n thy winning candour pleads,
Who could not triumph—would not, injured, blame.

'Twas thine to be severe where none e'er found
Traits, but left others to thyself endeared;
And the bright wreath thy ready finger bound
On merit, robb'd the fabric thou hadst rear'd.

Gliding like charity in simplest robe,
The orphan dream'd not, duty came thy guide;
Nor lisp'd the widow mis'ry's latent throb,
To win from mercy what was ne'er denied.

Religion flung a mantle round thee here,
Which charm'd to reverence, without borrow'd art;
And tho' joy dropp'd no veil when thou wert near,
Devotion burn'd its incense from thy heart.

Fond mourner—one rich solace is thine own—
Envy bows mute, where friendship's image lies;
Tho' a cold cloud is circling thee, alone—
An angel vanish'd o'er thy sacrifice.

RELIGIOUS INTELLIGENCE.

At a meeting of the Russian Bible Society, held at St. Petersburg, in May, 1822, it was voted that there should be printed, at the expense of the Society, for the year ensuing, 40,000 Testaments, Russian, and 20,000 Psalms, Russian. Two thousand pounds sterling were presented last year to the Russian Bible Society, by the British and Foreign Bible Society. The income of the Russian Bible Society, last year, was 300,000 rubles, and the expenditures 366,000. During the year, 73,000 copies of the scriptures were distributed by the Society, in twenty-four different languages.

In a letter written from Paris, (France) in Sept. 1822, by Rev. Mr. Wilks, it is stated that a Missionary Society lately established there, has now become well organized, and is supported by many highly respectable characters. This Society, we learn, has agreed to support Mr. King for a limited time, as a missionary in Palestine.

In Charleston, (S. C.) there is an Institution, called the "*Ladies* Benevolent Society." It was established in December, 1813, for the purpose of providing for the *destitute sick* in the city of Charleston. By the last annual report, it appears that the annual income of the society from subscribers, is usually about $1,600. The income of the last year was $2,586, nearly all of which was expended during the year, in promoting the objects of the Society. The bounty of the Society is distributed under the direction of visiting committees, whose duty it is to ascertain the circumstances and wants of those who apply for aid.

MISCELLANEOUS.

IMPROVEMENTS IN PRINTING.

The improvements that have been made in the art of printing in England within a few years past are quite astonishing. The Cylindrical mode of printing, which is now considerably in use in London, and which, in contradistinction to the old process by the press, is called *machine printing*, was invented by a man considerably known in the literary and scientific world, by the name of NICHOLSON. He received a patent for his invention in 1790, but his plan was not reduced to practice. In 1804 Mr. KONIG, a Saxon by birth, came to England and solicited aid in carrying into operation a plan for printing by steam. By connexion with Mr. BENSLEY and others, and the adoption of the cylindrical mode of printing, he was enabled, after struggling with many unforeseen difficulties, to bring his plans to such perfection that in Nov. 1814 the proprietor of the *London Times* commenced printing his paper by the cylindrical mode, worked by steam. Since then great improvements have been made by Mr. Bensley, who constructed a machine for *perfecting*, as it is called, (printing on both sides) so that the sheet of white paper placed in the feeder would be delivered printed on both sides- In this machine the invention was so simplified as greatly to lessen the number of wheels. To this invention was soon added another improvement, by Mr. Dryden, in the machinery (rollers) by which the ink was applied to the types. This improvement enabled them at once to dispense with forty of the wheels which had before been considered necessary to carry on the work, so that the machine which originally consisted of upwards of one hundred wheels, was now reduced to about ten, and accomplished more both in quantity and quality, besides occupying only about one half the space of the original machine.

The printing machine in its present state is thought susceptible of but little improvement. "It produces excellent work (says the Literary Gazette) and its movements are attended with certainty and despatch—the double or perfecting machine throwing off 800 to 1000 sheets printed on both sides within the hour, and the single machine delivering 1500 or 1600 done on one side." The Literary Gazette and the Morning Chronicle are printed in this manner, by steam, as are also some other of the leading daily newspapers in London.

From the Baltimore Chronicle.

About this time one year ago, we ventured to state that Henry Clay would eventually become a party in the controversy between John Quincy Adams and Jonathan Russell. This gentleman has now publicly announced that he will take up the cudgels against our Secretary of State at some future day. But where is Mr. Gallatin all this time—there is no sort of question on our mind, but what he is setting his lance in the rest also. Mr. Bayard is beyond the reach of such petty cabinet brawls. We believed this to be, on the first call for Jonathan Russell's letter, a dirty and despicable intrigue, and thus far, our suspicions have been confirmed by facts. The presidential office is thus made the football of diplomatic contention. If the parties had colluded together for the purpose of advancing the claims of John Quincy Adams, they could not have been more successful than their present abortive attempts to prevent them. We are compelled to say this without any partiality for that gentleman whatever.

From the Baltimore Gazette.

From Annapolis we learn, it is there understood, that a great majority of the members of the Legislature of this state are in favour of the election of John Q. Adams, Esq. the present Secretary of State; and, that it is very generally believed he will obtain all or a great majority of the votes of the electors of this state.

SEVENTEENTH CONGRESS.

SENATE.

Monday, Dec. 30.—After disposing of petitions, the remaining part of the day was taken up by the consideration, in committee of the whole, of the bill to allow a drawback on the importation of cordage manufactured from imported hemp.

Tuesday, Dec. 31.—No business of public interest was finished this day. The latter part of the day was occupied in the consideration of Executive business.

On Wednesday and Thursday the Senate did not sit.

Friday, Jan. 3.—Nearly the whole day was occupied in the consideration of executive business.

The Senate adjourned to Monday.

HOUSE OF REPRESENTATIVES.

Monday, Dec. 30.—A petition was presented praying the aid of Congress in opening a water communication between the head waters of the rivers Patomac and Ohio.—Considerable time was occupied in attending to resolutions respecting the appropriation of money for extinguishing the claims of certain tribes of Indians to particular reservations of land.

The House proceeded to the consideration of certain resolutions of Mr. Cannon, respecting the national defence, and the improvement of the Militia of the United States.

The Speaker laid before the House certain documents respecting unsettled accounts. After the transaction of some other unimportant business, the House adjourned.

Tuesday, Dec. 31.—Mr. Fuller, from the Naval Committee, reported a bill allowing $150 per annum, each, for five years, to the mother and sister of the late Lieut. Allen. The bill was twice read and committed.

Mr. Hill submitted for consideration the following resolution:

Resolved, That the Committee on Commerce be instructed to inquire into the present state of the trade and intercourse between the Island of Hayti and the U. S. and report what measures would be necessary to improve the commerce between those countries.

The question was taken on the resolution, and it was agreed to without debate.

After considerable debate relative to confirming the claims of certain settlers to lands in Illinois, the House adjourned to Thursday.

Thursday, Jan. 2.—An unfavourable report was made on the petition of the Western Missionary Society, [*mentioned in the proceedings of the House for Wednesday, Dec.* 18.] The report was agreed to by the House.

Mr. Woodson offered a resolution respecting internal improvements, which recommended that the aid of government be given in constructing certain canals and roads; and, amongst others, a canal through the isthmus of Barnstable. The resolution was ordered to be printed.

Friday, Jan. 3.—A bill was reported, twice read, and committed, relative to the prompt settlement of public accounts, and to the punishment of perjury in relation to it.

Some other business of a local nature was transacted, and the House adjourned to Monday.

Massachusetts Legislature.

The *General Court* has been busily occupied during the week past in the duties of the session. But little business, however, has yet been finished.

On Thursday, the Hon. James Lloyd, was elected by the Senate and House to fill the office of Senator of the United States for the term of six years from the 4th of March next.

WASHINGTON, JAN. 4.

We understand that the Senate yesterday, by a unanimous vote, advised and consented to the ratification of the Convention concluded during the last year, between the United States and Great Britain, under the mediation of the Emperor of Russia, to prescribe the mode by which the first article of the treaty of Ghent shall be carried into effect, in conformity with the decision of his Imperial Majesty.

Intelligencer.

The amount of the Virginia fund for internal improvement is $1,770,577. The income of the fund for the last year was $90,141. The disbursements from the fund during the year 1822, including $9,000, on account of the map of the state, $25,000 loaned to the Dismal Swamp Canal Company, $6,400, the 7th instalment to the Roanoke Canal Stock, $11,500, 3d instalment to the Swift Run Gap Turnpike, $12,500, last instalment to the Richmond Dock, $8,400, 4th instalment to the Leesburgh Turnpike, $2,750 to the Easterville Bridge, and $5,520 to the Monongalia Navigation Company, amounted to $88,405. The receipts of the ensuing year are estimated at $95,052.

Daily Adv.

Three Irishmen have been taken in Virginia, on suspicion of being concerned in a late attempt to rob the mail.

It is reported that the *Small Pox* is prevailing in Baltimore.

The present Library, in the Capitol at Washington, consists of about 11,000 Volumes. Appropriations are annually made to increase it.

On the evening of Friday, Dec. 27, the church in Russell was destroyed by fire. It was supposed to be the work of an incendiary.

Extract from a speech of Mr. WILBERFORCE, in the British House of Commons, July 25, 1822, on occasion of the motion for an Address to his Majesty "for preventing the extension of Slavery at the Cape of Good Hope."

"I am the more anxious that on the present occasion, we should manifest that dread of the evils of Slavery, which becomes our name and character, in order that, if possible, our conduct, by exhibiting a contrast to that which has lately been pursued by the Legislature of the United States of America on a similar occasion, may lead them to re-consider the case, and, ere it be too late, to revoke the fatal decision to which they lately came. I allude, Sir, to that portentous determination to admit the state of Slavery into the immense regions of the Missouri territory, about to be formed into a new colony. The House is not aware, perhaps, that this district is not far from double the extent of all the rest of the United States put together; and it was, indeed, with great grief and shame, that I received the intelligence, that, after a protracted controversy, it had been at length decided that slavery, with its long train of moral and physical evils, should be the system of this new territory. Let us at length prove that we have a more just valuation of the rights and happiness of our fellow-creatures!"

The latest news from England is to Nov. 15. The following extracts will show something of the progress of things at the great Congress of Verona.

LONDON, NOV. 15.

We have received letters from Verona up to the 6th inst. They only contain the names of the distinguished personages assembled in that city, and an account of their dinners and diplomatic visits.

The Plenipotentiaries of the different Courts met on the 31st of Oct. Prince Metternich presiding. England was represented by the Duke of Wellington; Austria by Prince Metternich and Baron Lebneltom; Russia by Count Nesselrode, Count Lieven, General Pozzo di Borgo, and Prince Tatischeff; France by Montmorency and Chateaubriand, the Marquis de Caraman, and Count Fononays; Prussia by Count de Bernstoff. Mr. Gentz performed the duties of Secretary General of the Congress.

It is stated that the affairs of Spain were discussed at the first sitting, and that the Duke of Wellington, seconded by other members, reprobated the intervention of any military force, which gave rise to considerable discussion;—and further instructions must be had from the French Government before any decision can be taken on the subject. The second sitting was occupied in subjects of minor importance. At the third sitting, on the 5th, they had come to no decision.

FROM BRAZIL.

Capt. Rudder, of the brigantine Decatur, arrived at Norfolk, who left Rio Janeiro 5th Nov. reports that the affairs of that country were in a very unsettled state. The prime minister resigned his office, and nearly all the other members of the cabinet followed his example, but they were prevailed upon by their friends, with one exception, to resume their stations, on being promised that the laws for the punishment of traitors should be rigidly enforced.—*D. Adv.*

NAPLES, OCT. 28.

There has been an eruption of Vesuvius, which has thrown out several streams of lava in different directions, threatening destruction to the villages at the foot of the mountain. An immense quantity of ashes has been vomited forth, and large stones thrown several leagues distant. Many farms have been totally destroyed, and upwards of 2000 peasants have had their dwellings burnt, and are left destitute of any retreat.

New Foreign Publications.

Announced as nearly ready for publication in London, a new Poem, by Thomas Moore, entitled "The Loves of the Angels." A new novel, called "Isabella," by the author of "Rhoda;" also the new Memoirs of Napoleon, by himself, the advertisement of which states, that they were commenced by Napoleon on his passage to St. Helena, and continued as his constant occupation during the six years of his captivity.—*Pat.*

His Majesty, the Emperor of Russia, highly pleased with a work on *judiciary administration*, written by Baron de Maltitz, Secretary of his legation in the United States, has created the author a Knight of the Order of St. Wladimir.

SAN JUAN DE ULUA, NOV. 15.

Iturbide is at Jalapa, and is expected in Vera Cruz from day to day. There is a variety of conjectures on the object of his coming; some think that he intends to take his passage to the United States. Certain it is, that there is near the Island Sacrificias, an American ship at anchor, taking in a great quantity of sea stores; she has already shipped about eight millions of dollars; and Iturbide is marching down with his family and household. I will inform you of the result. It is also certain that he has seized a convoy of two millions of dollars, which he has already disposed of.

DEC. 24.—*From Havana.*—By the sch. Comet, arrived yesterday, we have received Havana papers to the 15th inst. Very little notice is taken in them, of some late disturbances in that city, but letters that we have seen, and verbal accounts say, that a considerable alarm prevailed there early in December. It appears that on the 2d, preparations were making for an election of representatives from Havana to the Spanish Cortes, and that the natives of Old Spain, fearing that the Creoles would carry their candidates, gained over the troops of the garrison, with the intent to fix in their favour by armed power. They thus secured the city for a time, but the Creoles without were not idle. They collected a large force, and sent word to the Governor, that if an accommodation upon fair terms was not made, they would penetrate into the city, and endeavour to gain their rights by force. This step had its expected influence; a conference was opened, and the military having yielded to the civil authority, the elections went on without molestation, and the Creoles succeeded in carrying all their favourites.

This confusion lasted about four days, during which all business in Havana was at a stand, and very lively apprehensions were felt lest tumult and bloodshed would ensue. Every thing soon resumed its wonted tranquility after the return of the troops to their duty.

It is expected that examples will be made of some of the ringleaders of this plot against the rights of the people. Eighteen persons, most of them officers in the army, are to be tried, and capital punishment of some of them spoken off.—*Charleston, (S. C.) Mercury.*

We have just received the seventh Annual Report of the Massachusetts Peace Society. It came too late however to enable us to give any account of it in the present number.

ORDAINED,

At Harvard, on Wednesday, Jan. 1st, the Rev. IRA HENRY THOMAS BLANCHARD, over the Congregational Society in that place. Rev. Mr. Allen, of Bolton, made the Introductory Prayer; Rev. President Kirkland preached the Sermon; Rev. Mr. Foster, of Littleton, made the Consecrating Prayer; Rev. Mr. Norton, of Weymouth, gave the Charge; Rev. Dr. Thayer, of Lancaster, addressed the Society; Rev. Mr. Osgood, of Sterling, gave the Right Hand of Fellowship; and Rev. Mr. Damon, of Lunenburg, made the Concluding Prayer.

MARRIED,

In this city, on Sunday evening last, by the Rev. Mr. Ware, Mr. Nathaniel Hopkins, to Miss Joanna Cades White.

In this city, Mr. Ebenezer E. Dyer, to Miss Pamela Loud, of Portsmouth.

Mr. Jonas B. Hill, to Miss Hannah B. Learnard.

Mr. William Goddard, Jr. to Miss Helen S. Thaxter.

Mr. William C. Stimpson, to Miss Elizabeth C. Davies.

In Brookfield, on the 31st ult. by Rev. Micah Stone, Capt. Ephraim Mower, of Worcester, to Miss Caroline, daughter of the late Gen. John Cutler, of the former place.

In Camden, (Me.) Dec. 26th, Mr. Frederick Jacobs, merchant, to Miss Julia Ann Cushing, daughter of Benjamin Cushing, Esq. On Tuesday, Dec. 31st, Joseph H. Eastabrook, M. D. to Miss Caroline Jacobs, daughter of the late Samuel Jacobs, Esq. of Camden.

In Hingham, Mons. Nicolas Daniels, to Mrs. Judith Gardner.

DIED,

In this city, on Tuesday morning, Mr. Adam French, aged 57.

Mrs. Silva Ryder, wife of Mr. Isaiah Ryder, aged 48.

In Kennebunk, Miss Mary Mitchell. aged 15.

In Raynham, Mr. Simeon Leonard, 21.

The deaths in Salem, in the year 1822, were 225. In Hartford, (Con.) 125, of whom 57 were under 10 years of age.

The number of deaths in South Reading, during the year 1822, was 42.

In Tyngsborough, on the 30th ult. Mrs. Abigail Hadlock, at the advanced age of 104 years and 3 months.

The burials in Philadelphia, in 1822, were 2946, being 219 more than the preceding year; baptisms, 1670; marriages, as far as obtained, 1290.

On the 28th ult. at the house of Col. Moses Fort, in Marion, Georgia, Miss Harriet Cushing, preceptress in the Twiggs County Academy, and recently from the town of Chesterfield, Mass. of which she was a native. She died after a severe illness of four weeks, aged 23. During a residence of eleven months in Marion, her amiable, virtuous, and accomplished deportment had secured to her the friendship and esteem of all who knew her.

In Canton, Mrs. Rebecca Withington, aged 81, relict of Philip W. late of Sharon. Her pious and exemplary life, her prudent and liberal spirit, her christian principles and hopes, endeared her to her friends, and the church (of which she was long a member) throughout her protracted and useful life, and console them in this hour of bereavement.

SHAKSPEARE CIRCULATING LIBRARY.

AT CALLENDER'S *Library Room*, 25, *School-Street*, may be had all the new and fashionable publications of the day, both for sale and circulation, particularly all the newest and most popular Plays and Pamphlets; either for sale or to let.

☞ Books reserved at the Library for those who may engage them, and sent to any part of the city free of expense.

Catalogues constantly on hand for gratuitous distribution.

NOTICE.

THE Trustees of the "*Evangelical Missionary Society in Massachusetts*," are requested to meet for special business at the office of Secretary BRADFORD, State-House, on *Thursday next*, Jan. 16, at 3 o'clock, P. M. F. PARKMAN, *Sec'y.*

GENEVA CATECHISM.

WANTED fifty copies of the First Part of the *Geneva Catechism*.—Any person having in his possession this, or a smaller number, is requested to forward them to this office with his bill; and any person possessing information where they may be obtained, will confer a favour by communicating it to the Editor.

NOTICE.

ANY person having in his possession a small volume *On the Nature and Cure of Cancer*, by Dr. FARR, of London, would confer a great favour on a gentleman who cannot procure a copy in this city, by lending it for a short time. If left at this office it shall be returned in a few days, or the gentleman would be glad to purchase the volume if to be disposed of.

Dec. 13

POETRY.

The following lines were published in the New-York Statesman, as an Ode for Thanksgiving. They are equally appropriate, says the Portsmouth Journal, to the close of the year. They certainly breathe a spirit which will render them at all times salutary and grateful to the pious mind.

Fill our hearts with grateful fervour,
For thy mercies, King of kings;
Let us still enjoy thy favour,
Being safe beneath thy wings.
Thou hast crown'd the year with gladness,
Fill'd with bounty all our store;
Save us still from death and sadness,
Grant thy grace—we ask no more.
'Tis thy hand that clothes and feeds us,
Saves our lives and guards our way;
'Tis thy grace alone that leads us—
Leads us to eternal day.

REFLECTIONS ON A FUTURE STATE.

From a Review of Winter.

'Tis done! dread winter spreads his latest glooms,
And reigns tremendous o'er the conquer'd year.
How dead the vegetable kingdom lies!
How dumb the tuneful! Horror wide extends
His desolate domain. Behold, fond man!
See here thy pictur'd life: pass some few years,
Thy flow'ring spring, thy summer's ardent strength,
Thy sober autumn fading into age,
And pale concluding winter comes at last,
And shuts the scene. Ah! whither now are fled
Those dreams of greatness? Those unsolid hopes
Of happiness? those longings after fame?
Those restless cares? those busy, bustling days?
Those gay-spent festive nights? Those veering thoughts
Lost between good and ill, that shared thy life?
All now are vanished! Virtue sole survives,
Immortal, never-failing friend of man,
His guide to happiness on high. And see!
'Tis come, the glorious morn! the second birth
Of heaven and earth! awak'ning nature hears
The new creating word; and starts to life,
In every heighten'd form, from pain and death
Forever free. The great eternal scheme,
Involving all, and in a perfect whole
Uniting, as the prospect wider spreads,
To reason's eye refined clears up apace.
Ye vainly wise! ye blind presumptuous! now
Confounded in the dust, adore that Power
And wisdom oft arraign'd; see now the cause,
Why unassuming worth in secret lived,
And died neglected; why the good man's share
In life, was gall and bitterness of soul;
Why the lone widow and her orphans pined
In starving solitude; while luxury,
In palaces, lay straining her low thought,
To form unreal wants; why heaven-born truth,
And moderation fair, wore the red marks
Of superstition's scourge; why licens'd pain,
That cruel spoiler, that embosom'd foe
Embitter'd all our bliss. Ye good distressed!
Ye noble few! who here unbending stand
Beneath life's pressure, yet bear up awhile,
And what your bounded view, which only saw
A little part, deem'd evil, is no more;
The storms of wintry time will quickly pass,
And one unbounded spring encircle all.

THOMSON.

MISCELLANY.

Account of the ceremony of taking the veil.

The following affecting account of one of the unnatural and superstitious practices of Roman Catholic countries, is adapted to give us a more just sense of the blessings of a pure and rational faith and of the value of our religious privileges.

There is an extreme eagerness in the Catholic professors of celibacy, to decoy young persons into the toils from which they themselves cannot escape. With this view they have disguised the awful ceremony which cuts off an innocent girl from the sweetest hopes of nature, with the pomp and gaiety which mankind have unanimously bestowed on the triumph of legitimate love. The whole process which condemns a female to "wither on the virgin thorn" and "live a barren sister all her life" is studiously made to represent a wedding. The unconscious victim, generally in her fifteenth year, finds herself for sometime previous to her taking the veil, the queen, nay the idol of the whole community which has obtained her preference. She is constantly addressed by the name of bride, and sees nothing but gay preparations for the expected day of her spiritual nuptials. Attired in a splendid dress, and decked with all the jewels of her family and friends, she takes public leave of her acquaintance, visits on her way to the convent several other nunneries to be seen and admired by the recluse inhabitants, and even the crowd which collects in her progress follows her with tears and blessings. As she approaches the church of her monastery, the dignified ecclesiastic who is to perform the ceremony meets the intended novice at the door, and leads her to the altar amid the sound of bells and musical instruments. The monastic weeds are blessed by the priest to her presence, and having embraced her parents and nearest relations, she is led by the lady who acts as bride's-maid to the small door next to the double grating which separates the nuns' choir from the body of the church. A curtain is drawn while the abbess cuts off the hair of the novice, and strips her of her worldly ornaments. On the removal of the curtain she appears in the monastic garb, surrounded by the nuns bearing lighted tapers, her face covered with the white veil of probationship, fixed on the head by a wreath of flowers. After the Te Deum or some other hymn of thanksgiving, the friends of the family adjourn to the locatory, or visiting room, where a collation of ices and sweetmeats is served in presence of this mock bride, who, with the principal nuns, attends behind the grating which separates the visitors from the inmates of the convent In the more austere convents the parting visit is omitted, and the sight of the novice in the white veil, immediately after having her hair cut off, is the last which, for a whole year, is granted to the parents. They again see her on the day when she binds herself with the irrecoverable vows, never to behold her more, unless they should live to see her again crowned with flowers when she is laid in the grave.

Instances of novices quitting the convent during the year of probation are extremelyly rare. The ceremony of taking the veil is too solemn, and bears too much the character of a public engagement to allow full liberty of choice during the subsequent noviciate. The timid mind of a girl shrinks from the idea of appearing again in the world, under the tacit reproach of fickleness and relaxed devotion. The nuns, besides, do not forget their arts during the nominal trial of the victim, and she lives a whole year the object of their caresses. Nuns, in fact, who after profession would have given their lives for a day of free breathing out of their prison, it has been my misfortune to know; but I cannot recollect more than one instance of a novice quitting a convent, and that was a woman of obscure birth, on whom public opinion had no influence.

That many nuns, especially in the more liberal convents, live happy, I have every reason to believe; but on the other hand, I possess indubitable evidence of the exquisite misery that is the lot of some unfortunate females under similar circumstances. I shall mention only one case, in actual existence, with which I am circumstantially acquainted.

A lively and interesting girl of fifteen, poor, though connected with some of the first gentry in this town, having received her education under an aunt who was at the head of a wealthy but not austere Franciscan convent, came out, as the phrase is, 'to see the world,' previous to her taking the veil. I often met the intended novice at the house of one of her relations, where I visited daily. She had scarcely been a fortnight out of the cloister when the world she had learned to abhor in description was so visibly and rapidly winning her affections that at the end of three months she could hardly disguise her aversion to the veil. The day, however was now fast approaching which had been fixed for the ceremony, without her feeling sufficient resolution to decline it. Her father, a good but weak man, she knew too well could not protect her from the ill treatment of an unfeeling mother, whose vanity was concerned in thus disposing of a daughter for whom she had no hopes of finding a suitable match. The kindness of her aunt, the good nun to whom the distressed girl was indebted for the happiness of her childhood, formed besides too strong a contrast with the unkindness of the unnatural mother, not to give her wavering mind a strong though painful bias towards the cloister. To this were added all the arts of pious seduction so common among the religious of both sexes. The preparations for the approaching solemnity were, in the mean time, industriously got forward with the greatest publicity. Verses were circulated, in which her confessor sung the triumph of divine love over the wily suggestions of the impious. The wedding dress was shown to every acquaintance, and due notice of the appointed day was given to friends and relatives. But the fears and aversion of the devoted victim grew in proportion as she saw herself more and more involved in the toils she had wanted courage to burst when she first felt them.

It was in company with my friend Leandro, with whose private history you are well acquainted, that I often met the unfortunate Maria Francisca. His efforts to dissuade her from the rash step she was going to take, and the warm language in which he spoke to her father on that subject had made her look upon him as a warm and sincere friend. The unhappy girl, on the eve of the day when she was to take the veil, repaired to church, and sent him a message, without mentioning her name, that a female penitent requested his attendance at the confessional. With painful surprise he found the future novice at his feet, in a state bordering on distraction. When a flood of tears allowed her utterance, she told him that for want of another friend in the whole world to whom she could disclose her feelings, she came to him, not, however, for the purpose of confession, but because she trusted he would listen with pity to her sorrows. With a warmth and eloquence above her years, she protested that the distant terrors of eternal punishment, which she feared might be the consequence of her determination, could not deter her from the step by which she was going to escape the incessant persecution of her mother. In vain did my friend volunteer his assistance to extricate her from the appalling difficulties which surrounded her; in vain did he offer to wait upon the archbishop and implore his interference; no offers, no persuasions could move her. She parted as if ready to take the scaffold, and the next day she took the veil.

The real kindness of her aunt, and the treacherous smiles of the other nuns supported the pining novice through the year of probation.—The scene I beheld when she was bound with the perpetual vows of a monastic life, is one which I cannot recollect without an actual sense of suffocation. A solemn mass, performed with all the splendour which that ceremony admits, proceeded the awful oaths of the novice. At the conclusion of the service, she approached the Superior of the order A pen, gaily ornamented with artificial flowers, was put into her trembling hand, to sign the engagement for life, on which she was about to enter. Then standing before the iron choir, she began to chaunt, in a weak and fainting voice, the act of consecrating herself to God; but having uttered a few words, she fainted into the arms of the surrounding nuns. This was attributed to mere fatigue and emotion. No sooner had the means employed restored to the victim the power of speech, than with a vehemence, which those who knew not her circumstances attributed to a fresh impulse of holy zeal, and in which the few that were in the painful secret saw nothing but the madness of despair, she hurried over the remaining sentences, and sealed her doom forever!

The real feelings of the new votaress were, however, too much suspected by her more bigoted or more resigned fellow prisoners; and time and despair making her less cautious, she was soon looked upon as one likely to bring disgrace on the whole order, by divulging the secret that it is possible for a nun to feel impatient under her vows. The storm of conventual persecution (the fiercest and most pitiless of the human heart) had been lowering over the unhappy young woman during the short time which her aunt, the prioress, survived.—But when death had left her friendless, and exposed to the tormenting ingenuity of a crowd of female zealots, whom she could not escape for an instant, unable to endure her misery, she resolutely attempted to drown herself. The attempt, however, was ineffectual. And now the merciless character of Catholic superstition appeared in its full glare. The mother, without impeaching whose character, no judicial steps could be taken to prove the invalidity of the profession, was dead; and some relations and friends of the poor prisoner were moved by her sufferings to apply to the church for relief. A suit was instituted for this purpose before an ecclesiastical court, and the clearest evidence adduced of the indirect compulsion which had been used in the case. But the order of St. Francis, considering their honour at stake, rose against their rebellious subject, and the judges sanctioned her vows as voluntary and valid. She lives still in a state approaching to madness, and death alone can break her chains.*

She died in 1321.

PLANTING OF STONE FRUIT.

From the Metropolitan, selected for the New-England Farmer.

On this subject, one pertinent fact faithfully related is worth forty curious conjectures, and the following is such an one. On the 28th day of November, 1775, I removed a cherry-tree, the body of which was thicker than the calf of my leg, and on the 10th of June, next following, gathered six pounds of very fine cherries from it—that is, six months and fourteen days from the planting of the tree. Now, if this be an extraordinary fact, may we not set down the 28th day of November as the best day in the year for planting cherry-trees? The hole in which this tree was planted, was digged about eight inches deep: and a stake firmly fixed near the middle of it. The tree was then bound to the stake, so as that the roots were four inches shallower than as they stood where the tree grew originally. The earth was then thrown into the hole until it was level with the surface of the ground, and immediately plentifully watered so as to carry the earth among the roots: and, then while the surface was yet wet, about eight inches more earth was added, which consequently covered the body of the tree so much deeper than it grew, yet leaving the roots not so deep as they grew. Conjecture may be allowed to say, that in the season vegetation had entirely ceased, and the buds for next year's growth were perfectly formed, and ready to grow with the first appearance of the spring. Young peach-trees, removed but a small distance, at the time their blossoms are just beginning to open, will sometimes ripen their fruit the same fall; but their growth in the next year, will not be so vigorous as those planted between the middle and last of November, or those planted early in the spring. The essential points in planting of fruit-trees, are, that they be planted rather shallower than they originally grew—that they are kept firm and steady in their places, and, that the water run from them both in the winter and in the spring, rather than toward them. There is one observation in an old almanac, perhaps twenty or thirty years old, that is well worth remembering, because it is true, that a "free use of fine ripe fruit in this country, would, on an average, add seven years to the life of each citizen, in addition to the advantages of sound health, and the indulgence of the highest luxury the world ever did or can afford." T. G.

From the Christian Instructer.

LETTER ON DUELLING.

The following letter is said to have been written by Alexander Robinson, Esq. a man who had much distinguished himself by his courage in the military service, to a friend, whose name was Walter Smith, in consequence of a challenge received from him:

"SIR—I must absolutely decline the challenge you sent me yesterday, by Robin, and frankly acknowledge I dare not fight you. I am sensible the world in general will call this cowardice, and that the odious appellation of scoundrel will be given me in every coffee-house; but I hope you will not judge with the multitude, because you have been an eyewitness of my behaviour in no less than seven engagements with the common enemy. I had the reputation of being a brave man, and am conscious that I am so still, even when I once more tell you I dare not fight you. The reasons of my conduct in this affair are very valid, though very few. To be brief, sir, I would rather endure the contempt of man, than the anger of my Maker; a temporal evil, than an eternal one. In one of the wisest states of the world, there was no law against parricide, because they thought it a crime which the worst of villains would be incapable of. Perhaps the silence of our Legislature, with regard to duelling, is owing to some such reason. What can be more enormous than for men (not to say Christians and friends) to thirst for the blood of each other; nay, more, to aim the blow, with a true Italian vengeance, at once both at the body and the soul? I hope, in the coolness of reflection, you will think as I do; if otherwise, I am as determined to give you up to the tyranny of your passions, as I am to remain master of my own. "Yours, &c. A. B."

St. Ethelbert's Tower.

This celebrated tower, one the finest specimens of the architecture of the monastic age, fell on the 17th of Oct. with a tremendous noise. The inhabitants of the neighbourhood were exceedingly terrified at first, supposing there was an earthquake. More than 1,000 loads of materials fell into the adjoining court and garden. This tower was built in the year 1047, and was one of the most conspicuous monuments of the sublime ruins of St. Augustine's Monastery, in the city of Canterbury, England.

To determine the proportion of water in milk.

Put a tumbler full in a situation exposed to the atmosphere; as milk and water freeze at different temperatures, they will therefore separate in the act of freezing, and the quantity of each can easily be ascertained. This experiment, it is said, was first made by one of the Fellows of Trinity College, Cambridge. He refused to pay a larger proportion of the milk-maid's weekly demand, than the proportion of pure milk amounted to, wisely remarking, if he had wanted the water, he could have added it himself.

A meeting of the printers and book-sellers of Philadelphia has been called, for the purpose of sending a delegation to attend the 400th Grand Anniversary of the Invention of the Art of Printing, to be held at Harlem, in Holland, in 1823.—*N. Y. Gaz.*

THE MEMBERS of the Worcester Association of Ministers have examined with care the *Andover Selection*, so called, *of Psalms and Hymns for Social and Private Worship*, and cordially unite in recommending it to the use of families and churches, with whom our judgment may avail. The Selection, though of more limited extent than many others, is yet amply copious for all the purposes of public or private edification. It is furnished from a great number of admired authors, and the compiler has succeeded in embracing a variety of topics and metres, as extensive as the exigences of public instruction require. It seems to have been an object of solicitude with him to render the work as strictly devotional as may be, by giving the form of invocation, where slight verbal changes will suffice to this end, to pieces that before were merely didactic—a point which has been hitherto not regarded as it deserves. The principle of the arrangement, which is according to the natural succession of topics, is nearly original, and eminently judicious: It is denoted by a running caption over the page, and is followed out with scrupulous exactness. The reader is thus greatly assisted in the use of the volume, and in a great measure spared the trouble of recurrence to the index.

We regard this volume, not only as a choice selection of devotional poetry, but as answering to our idea of what such a work should be, and what the advanced state both of correct taste and uncorrupt Christianity among us may require, and persuaded that it is calculated in an eminent degree to promote both, we are happy to aid its more extensive diffusion.

A. BANCROFT, *Moderator.*
SAMUEL CLARKE, *Scribe.*

Lancaster, Oct. 22, 1822.

P. S. The above selection for sale at the book-stores of Messrs. Richardson & Lord and of Cummings & Hilliard, Boston—62 1-2 cts single, in boards—and $6,50 per dozen, bound in sheep.

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